

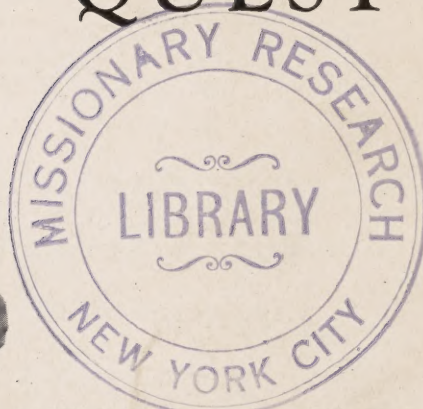
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THE TURKISH QUEST



THE STORY

OF THE AMERICAN BOARD IN TURKEY





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The Turkish Quest

"Turkey Faces West" says Halide Edib Hanum, Turkey's most famous woman. What do you think Turkey *sees* in the West?

Is Turkey looking at or into the life of the West?

Is Turkey creative or imitative?

What does Turkey want most as she looks at America?

Does Turkey seek the fruits only of scientific education or is she trying to plant the roots of genuine progress?

What does Turkey think of our economic and social failures?

Is Turkey interested in Western art, literature, politics, or religion?

Why has Turkey set aside Islam as a State religion?

Is Turkey convinced by looking at our land and the western models that progressive civilization can be developed on a secularistic basis, that is, without any religion?

What values, if any, does Turkey see in the Protestant form of Christianity?

What is the heart of Turkey's Quest?

One of the most dramatic national transformations in our time is the re-birth of Turkey. Out of the oldest empire has come the newest nation. It is a nation searching with all the vigor and optimism of youth for a new and better life.

In every area of life evidence piles up that Turkey under the brilliant leadership of President Kamal Atatürk is seeking new and better life. Laws and customs, education and economics, political science and philosophy of life, transportation and agriculture, art and diplomacy—all are passing through unprecedented transformations. To what end? Freedom, progress, prosperity, enlightenment, peace—these words faintly suggest the answer. Turkey's national mood is interrogative. Her gaze is wistful. Her spirit is indomitable. Will she achieve her quest?



Our Part in the Quest of Turkey

THE American Board takes a definite and constructive attitude toward Turkey as she follows her quest for new and better life. Friendship—understanding, disinterested, self-giving friendship—that is our part. A new and better Turkey will have much to share with other nations. The world needs her spirit of courage and hope.

American Board missionaries first went to Turkey in 1820, and continuous work has been carried on there since that time; and yet the mission in the new Turkey today is itself a new mission. This paradoxical statement can be easily explained. The missionaries of a century ago found in the Near East the Eastern Orthodox Church of the Greeks and the Gregorian Church of the Armenians. There had been no Protestant reformation in these churches. The missionaries quite naturally began the teaching of an evangelical faith. Not only were the historic Eastern Churches closed to such teaching at that time; they even closed the Church to those interested in the Bible and evangelical truth. Unable to obtain sacraments,—deprived of marriage, burial, baptism—these Evangelicals were forced to form a Protestant Church of their own.

The educational and medical work of the mission was a part of this evangelical Christian movement. Out of a century of such work have come strong, free churches and a new vitality in the Christianity of the Near East. In more recent years the older churches have become more hospitable to the evangelical point of view, and significant reform movements are in process within them. This result, which was impossible a century ago, is now one of the most promising aspects of the development of Christianity in the Near East.

The great changes brought about by the emergence of the new Turkish state following the World War are responsible for the character of the new Turkey Mission. As a result of the War and the rise of the new Turkey, exchanges of population have been carried through, resulting in the transfer of Greeks from Turkish territory to Greece, and of Turks from Greek territory to Turkey, and the departure of the greater part of the Armenian population to Syria, Greece, and the Sovietic Armenian Republic, and elsewhere. These changes caused great suffering and loss of life. After the drastic program had been carried out, some of the personnel of the American Board in Turkey were glad to devote themselves wholly to service of the Turkish people. Schools, hospitals, clinics, and literary work in Turkey are now carried on almost entirely in behalf of the Turks.

One of the changes which Turkey found necessary in its program of modernization and the development of scientific education, was the complete separation of politics and religion. Traditionally, Turkey has been a Mohammedan state. For centuries the Sultan, ruler of the Ottoman Empire, had also been Caliph or head of the Moslem world. National leaders saw in this religious influence the chief obstacle to modernization of Turkey. In rapid succession (1) the Sultanate was abolished, (2) the Caliph was first deprived of political power and influence, and finally banished from Turkey, (3) a new government, a republic in form, an elected Parliament acting in accordance with a written Constitution, took the place of the decrepit Ottoman imperial government. In the first draft of this constitution it was stated, "Islam is the religion of the state." Five years later in 1928 this sentence was deleted.

In keeping with the ideal of secularism, Islam has lost its position of special privilege in Turkey, and is but one of several religions to which citizens of Turkey give personal allegiance. Furthermore, while legally there may be two hours of religious instruction per week in schools, children of other religious faiths may not be permitted to attend such instruction. As a matter of fact, Turkish schools are in general omitting religious instruction entirely at the present time.

Our Mission has accepted this restriction in good faith, understanding its purpose and necessity. The principle upon which the Mission is now proceeding is that Christianity is fundamentally not an ecclesiastical order nor even a formal doctrine, but a spirit and a life, and that it can be communicated in its essential values by the living of the Christian life and by service in the spirit of Christ.

Against the background of the historic ecclesiastical and political minded Christianity of the Near East, our Mission is seeking to give a new and truer definition of Christianity. This is a venture of faith, a disinterested service to Turkey, out of which may come one of the finest and freest expressions of the essential values of our Christian faith.

One who has spent many years in Turkey and is deeply devoted to her people says:

"There is no such thing as a 'secularized' mission, for the essence of any mission—Catholic or Protestant, Moslem or Mormon—is that complete devotion to something bigger, better, and other than self which is the essence of religion. But the Turkey mission is non-proselytizing; it accepts the accusation in the confidence that God's will can be worked out in this way. This is an immeasurable change from the days of the mission fathers. Our

feeling in regard to the situation is very greatly changed from that of the days even a few years ago, days when for the first time the mission faced the demands of the government that all religious teaching should cease in schools and hospitals. Then we gave a grudging acquiescence to the inevitable, assuring ourselves it was only a temporary acquiescence to give us a chance to get our bearings in the new Turkey. As the years have gone on, we have gotten our bearings, more or less, though Turkey is ever newer and newer. We are in our second decade now; the law has stayed and we are staying, too.

"We are staying because we feel it is worth while. Why do we feel so?

"First, we can teach the existence of a personal, spiritual, and righteous God, who loves and cares for all humanity, and in knowledge of and obedience to whose will is everlasting life. We can teach the kind of life that should be lived on such a basis. We can teach the reality and the power of prayer. We can teach that religion does not consist in a rigid, imposed creed or ritual but in love, and faith, and obedience to the will of God as it is revealed to us. Yes, we can teach all of that. We can't have a special class or hour on the program for it, we can't force conversations on the subject, we must have the confidence of those we talk to, but we need never side-step any of the points I have mentioned, and when they come in naturally in connection with regular class subjects, or discussions over school life or school discipline, we can bring these statements openly to bear on the situation. As a consequence we can teach a spiritual and idealistic as opposed to a materialistic interpretation of life, or history, of human relationships. And this teaching is desperately needed. The great majority of the leaders of the Turkey that is in the making have openly and defiantly put their trust in 'science' and industrialization.

Has the West, today, looking back over the wreckage of war and depression, no warning to utter to such as those? 'Turkey faces West.' What is she looking at when she does so?

"Second, and along the line of more specific objectives. Turkey has been in a terrible hurry. She has aimed, first of all, to give herself some self-respect. In the past, she has had very little practice in either genuine science, or genuine industry. The result undeniably is an immense amount of window-dressing all along the line. If in our schools we can counteract some of this; if we can teach that you never get something for nothing, that there are no short cuts to excellence, that hard work and thoroughness are indispensable, we do something. We must stress the importance of the things that don't show. Closely allied to this is the emphasis on truthfulness and honesty. It is worth noting that the official government

regulations for the conduct of examinations, issued last January (1935), definitely recognize cheating as a sin and make elaborate requirements to counteract it.

"In a world gone mad over nationalism we stand as daily witnesses to the possibility of sympathy, understanding, and friendship between different races and cultures. We never lose a chance to say that war is wicked and war is useless. We aren't always believed, but some of it sinks in.

"Doesn't all this seem a program worth continuing? Let us not in the name of loyalty to mission tradition turn down something because it is new. It is only a little over a hundred years since this mission tradition itself was the maddest radicalism which only the most daring of the church could follow. Are we so sure that the wind which bloweth where it listeth can find no entrance through the windows we keep open in Turkey?"



The American College in Tarsus

“The American Board Should Stay in Turkey”

By AN ADMIRER

An American, a well-known Research Librarian, who is widely acquainted with missions has expressed himself regarding the American Board in Turkey in his own way, having himself visited that land and seen something of what our missionaries are attempting. His letter is so convincing that we present it as a further testimonial as to why we are there.

As guest for an evening of a sometime government servant of high rank, I was sitting in the Turkish Club of Istanbul talking with him of his people and nation. Finally I said to him: “The Turks have made up their minds to have no more religious propaganda from abroad, no more proselytism. Every political, every social barrier, is up. Yet, there are those in my country who have profound convictions about the ultimate springs of life at its best. Is there no way by which such people can share their convictions with you Turks?”

“Of course there is.”

“How could they do it?”

“Let them come to Turkey and live with us here. Let them share our anxieties, our efforts to solve our baffling problems, our struggles. Let them do that for a year, for two years, for three years—for I know not how many years. Sometime the hour will come when we shall turn upon them to demand an answer for the question that will have become inescapably urgent for us—‘What is it that makes people like you?’ Then they will have the opportunity for which they have been waiting.”

These sounded like words of wisdom, and it is because the spirit and method of the American Board missionaries in Turkey, especially in these later tense and difficult years, appeared to be so consonant with the philosophy of approach suggested by my host at the Turkish Club that I sincerely hope the work of the Board will not lag in that country.

Among missionary societies the American Board is almost alone in Turkey, and by

every token of experience and technique and temper is competent to carry on acceptably in that land. Just by rendering friendly and helpful ministries to the Turks the American Board missionaries are bearing high testimony to that faith to which the millions in lands now closed or well-nigh closed to religious teaching must eventually come to look for life's truest and deepest values. At least such are the firm expectations concerning the unfolding future which lie back of the whole missionary enterprise. It would be tragedy compounded were the Board as a present bearer of these Christian values to fail to live up to whatever privileges of action it now has in Turkey.

The American Board, the Bible societies, the Christian associations, and the Christian colleges, together constitute the major, indeed practically the only, evangelical approaches to the Turkish people. The Bible societies contribute through the *printed Word*; the colleges through constructive *learning*; the American Board and the Christian Associations primarily through *life* as mediated through the varied ministries of their personnel. And that life is indeed the light of men. But the Christian Associations function almost exclusively from an Istanbul base and in specialized ways; the American Board through its scattered stations renders a ministry of service which is wide geographically and quite varied in nature. Let this *life* continue to be lived and it must ultimately be as a light set on some high Turkish hill to be seen of men from the Gates of Hercules to the Sea of Japan.

At right: In At Meydan Park, Istanbul. See the obelisk of Theodocius the Great, 1547 B.C.; Santa Sophia, first a church, then a mosque, now the National Turkish Museum; the obelisk of Constantine Porphyrogenitus, with marks of vandalism by the Crusaders; the minarets of the Blue Mosque; and a car-load of American tourists visiting this beautiful old city, where East meets West and antiquity modernity



Above left: Celebrating the Bairan Festival. Turkish children make as much of this as Americans of Christmas

Above right: President Kamal Ataturk (with paper) commending a woman for her use of the new Turkish script. Between them stands Ismet, the Prime Minister

To the left: One of the fine new government schools in Ankara





Turkey and the Turks

By J. KINGSLEY BIRGE

The following pages are extracts from a series of articles prepared by Dr. Birge for use in the *Missionary Herald* in 1935. They were so full of information and material on the fundamental changes in the Turkish Republic that, though published two years ago, it seemed most desirable to keep them in their present form, illustrations and all. A bibliography prepared by Dr. Birge, for further study of Turkey will be furnished on request.

PART I: TURKISH HISTORY

THE very first condition for any intelligent study of the Turkey of today and of the cultural forces that are influencing that most interesting Republic is the willingness to rethink all that Turkey has stood for in the ordinary conventional thinking of the past which has been ruled by several misconceptions.

Ottoman Empire not the Only Turkish Empire

In the first place there has been the mistaken confusion of things Turkish with things Ottoman. The history of Turkey in the *Stories of the Nations* series is a case in point. Excellent as is that little book by Lane-Poole, it is after all only an account of Ottoman history and of Ottoman culture.

Ottoman history is but the story of an empire built by one dynasty of Turks. Although it lasted for over six hundred years it was only one of several mighty Turkish empires. Turkish History, as the Turks today understand it, reaches back hundreds, even thousands of years before the date of Osman the founder of the Ottoman Empire.

A second misconception perhaps grows out of the first. Ottoman culture was for so long under either Arabic or Persian influence that it has gained the reputation among Western scholars of being simply an imitative culture, the literary and artistic productions of which are inferior to their own models. It is often overlooked that Ottoman poetry has inspired the six-volume English *History of Ottoman Poetry* by E. J. W. Gibb.

Few Western scholars have known Turkish well enough to appreciate and exploit Turkish literature. Not infrequently what is Turkish has been described under the better known category of Persian literature.

Chodzko's interesting book, *The Popular Poetry of Persia*, devotes 414 pages to Turk-

ish popular literature and only 33 pages to literature actually in Persian. The popular and unwritten poetry of the Turks he considers far superior to the corresponding type of literature of the Persians.

The classical literature of the Ottomans was under foreign influence, but the spontaneous literature of the people has been Turkish and has shown a freshness of feeling and a manly spirit, "a pathos, freedom, spirit, and vigor" which the Persians have not been able to emulate.

Even the Turks themselves suffered in Ottoman days from a mistaken appreciation of the Arabic and Persian influence in palace circles and a corresponding depreciation of that which was truly Turkish. The Ottomans throughout most of their history looked down on the very word "Turk" as if that were descriptive of an ignorant, common fellow. It was only in the 1890's that there began a movement to revive an interest in things particularly Turkish.

The poet Mehmed Emin wrote at the beginning of the Turko-Greek war in 1897 a poem which really marked the beginning of a new epoch. The first line has become famous, asserting as it does the proud claim

*Piece of an inscription in Uighur Turkish
(on the Gultekin Monument)*



of being a Turk. The first stanza literally translated reads as follows:

"I am a Turk; my religion, my race, is great;
My breast, my very marrow are filled with
fire;

He who is a man is the bond-servant of his
Fatherland;

The Turkish youth does not stay at home;
I will go."

The emphasis placed in Turkey today on a study, not of Ottoman history, but of all Turkish history, is part of this realization of Turkish racial inheritance.

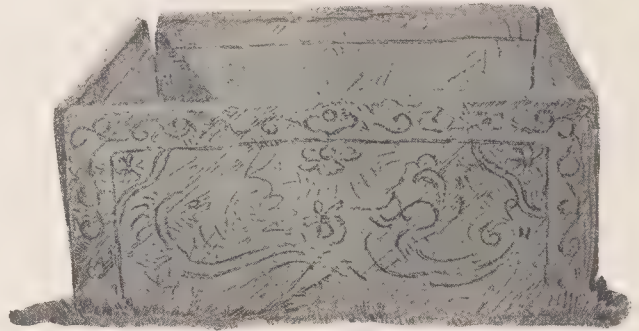
Travelers have long been familiar with the fact that from Asia Minor eastward through the western and northern borders of Persia, the regions of Samarkand and Bokhara, Turkestan, the lands bordering Tibet and the Gobi Desert, far into China itself, the Turkish tongue is spoken in common enough form to make communication possible almost everywhere.

The Early Turkish Empires

Recent research, especially in Chinese records, derives the written record of Turkish history from a time several hundred years before Christ. The Hiung Nu, as they were called by the Chinese, were a horse-riding, flesh-eating and kumiss-drinking nomadic race which at an early period conquered northern China and established a great empire.

The word "Turk," according to Parker's *A Thousand Years of the Tartars*, originated in the fifth century when a group of Hiung-Nu families made their homes among the "Golden mountains not far from the city of Shantan in modern Kan Suh" and took as their national designation the word "Durko or Turk" from a certain helmet shaped hill; this word still means "helmet" in at least some of the Turkish dialects. In these days they were workers in iron and they continued the ancient commercial traffic with the Chinese by bartering horses for silk.

By the end of the seventh century a great conqueror named Mercho or Mocho had appeared. His dominions stretched 3000 miles east and west and under his command fought a standing army of 400,000 horse-archers. This group of Turks was known by the Chinese as Tukyu, and their state is often called the State of Kutluk after the brother of Mocho and the founder of the empire.



*A Sarcophagus made by the Turks of the
Tukyu period*

Again and again they broke away from restraint to found independent principalities or even empires.

Alptigin, a Turk in high office under the Persian Samanids, was deprived of his office and as a result founded an independent principality at Ghazni. To his rule succeeded one of his Turkish slaves, whose son, Mahmud, about the year 1000 became one of the most prominent figures in Islamic history.

He extended his empire over what is now Afghanistan, over most of Persia and Transoxiana, and the Punjab region of India. Although he plundered India and other lands, "his court at Ghazni was in his age the chief center of art, literature and science. Like many a great soldier he loved the society of educated men. After sweeping like a pestilence for hundreds of miles across India, he would settle down to listen to the songs of poets and the wise conversation of divines."*

Other Turkish states under the Turkish and Karluk Turks followed, until about 743 the Uygur (or Uighur) Turks won the supremacy, and established an empire that had its important part to play—in developing a written alphabet for the Turks themselves; in developing, as we shall see, what was perhaps the most advanced civilization of the world in the eighth and ninth centuries; in becoming an important connecting link between the civilizations of China and those of the West.

Nothing is more remarkable about the Turks than their limitless vitality. One dynasty loses its power only to have another dynasty of Turkish race spring up in its place.

By the tenth century they were strongly entrenched in the military service of the Abbaside Caliphs at Bagdad. "They were as remarkable for the beauty of their women as for the bravery and fidelity of their men."*

From Seljuk Empires to Republic

Mahmud's son Masud was compelled to face a new dynasty of Turks, the Seljuks, who were destined to spread their sway from the mountains of central Asia all over Persia, Mesopotamia, Syria, Palestine, and a part of Arabia.

Their great vizier, Nizam ul Mulk, is famous in the world's history not only for his administrative genius, but also for his cultivation of learning. Schools, hospitals, roads, caravanserais, were built and endowed. Poets, one of whom was Omar Khayyám, were encouraged.

The army of the Byzantine Emperor was defeated in 1071 and the invasion of Asia Minor by Turkish armies was begun. Nicaea became the capital of a new Seljuk state, which later made its center in Konya, greatly beautifying that city with stately edifices which remain to this day.

This second Seljuk Empire lasted for two

hundred years. When it fell to pieces at the end of the thirteenth century some fifteen small Turkish principalities sprang up throughout Asia Minor.

One of these, ruled by the sons of Osman, established the Ottoman Empire which endured for six hundred years. In its last century it was known as the Sick Man of Europe. It seemed, indeed, dead at the end of the World War.

But out of its ashes was born on October 29, 1923, the Republic of Turkey. Perhaps no nation in history can point to such an amazing number of radical revolutions, progressive in their nature, in so short a period of time, as can this young and vigorous Republic.

The Turkish Part in the Story of Civilization

The more detailed story of this Republic we will consider later. What concerns us now is the long story of the Turkish race. All will perhaps admit it has been great in war. Its part in the development of civilization has not yet been fully explored.

Early migrations sent its people, driven out by war from Central Asia, into many parts of the world. Sir William Ramsay inclined to the belief that "the early ground stock of Anatolia was akin to Old Turkish both in character and language."* It is deeply significant that the Turks themselves today in their study of their own history are chiefly interested in discovering possible relations of their own race with the Mediterranean civilizations of Asia Minor earlier than the classic civilization of Greece proper.

The way in which the Turks acted the part of a bridge between China and the West also remains to be explored. Sven Hedin discovered paper in use in Turkestan as early as 200 A.D. The Uygur civilization which

*Cambridge Shorter History of India.

*Asiatic Elements in Greek Civilization.

flourished in the ninth and tenth centuries deserves detailed study. Toward religion these Turks were remarkably liberal. Three religions—Christianity, Buddhism, and Manicheism—flourished among them, although the ruling house was Manichean. More early block prints have been found in Turfan than in China. They are in seven languages—Uygur, Chinese and Sanskrit predominating. The Uygur books are in pure Turkish, although the page numbers are in Chinese.

“The part played in the spread of printing by peoples of Turkish extraction is an interesting study,” writes Thomas Carter in *The Invention of Printing*. “The tenth century was a great century for the Turks. During parts of this century, while the Turkish civilization of the Uighurs of Turfan was at its height, Turks of other tribes were ruling China, Egypt, and the Bagdad Caliphate.”

This vast territory under Turkish rule did not in any sense constitute a single empire. It is doubtful if the Turkish emperors of China were even aware that men of their own race were ruling in Cairo and in Bagdad. It was Turkish individuals—adventurers—who had seized the power in all three lands and by Turkish armies they held that power.

“The birthplace of these adventurers in China [the founders of the Turkish dynasties] was in the region of Hami, not far from Turfan. The home of the rulers of Egypt and Mesopotamia was a thousand miles or so to the west across the mountains. Yet in language and racial affinity they were closely related.

“The fact that the tenth century was a time in which block printing made such progress . . . brings up the question whether there is any connection between the spread of block printing and the spread of the various branches of the Turkish race—an interesting subject for further study.

“The great significance of the printing of the Uighur Turks lies in the fact that the

Uighur civilization was taken over in toto by the new Mongol empire. The conquest of the Uighur realm was one of the first achievements of Jinghis [A.D. 1206].

“From that time not only did the Uighurs form a large part of the Mongol army—they were also the Mongol brains. It was Uighurs who reduced the Mongol language to writing and applied to it their own alphabet. It was Uighurs who did such writing as was needed at the Mongol court. During the lightning campaigns of the Mongols that resulted in the conquest of China, Persia, Mesopotamia and Russia, it was the culture of the Uighur Turks that followed the Mongol arms, and the Uighur Turks were a people that knew well how to print.”

The Turkish race has indeed been great in war. Its contribution to the arts of peace and to the spread of civilization has been greater than we have known.

PART II: TURKISH LITERATURE

Early Literature

As we have seen in the previous chapter, the story of the Turkish race may be traced back in Chinese records to the beginnings of the Christian era.

The first record of their written literature goes back almost six hundred years beyond the founding of the Ottoman Empire. It was during the last century that the Finnish Turkologist Haykel and the Russian Radloff discovered on the banks of the Orhon River some sixty kilometers from Jhinghis Khan's capital, Kara Korum, in Central Asia certain tablets written in unknown alphabet.

The honor of deciphering them finally went to Professor Thomson of Copenhagen. They were erected in the eighth century by the Chinese Emperor in memory of Bilge Hakan and his brother, Gül Tekin, sons of the Kutluk Han whose great Tukyü Empire has been mentioned in the previous article.

From the time of the Uygurs and written in their language has come down to us a text of an epic poem giving the ancient myths of the Turkish race. This epic, known as the Book of Oguz, tells of a certain Karahan who ruled the Turks on the Golden Plain of Central Asia.

Having no heir he summoned his people for prayer. The prayer to the Turkish god Tanri, the "god of the skies," was efficacious and a miracle child came into the world. Able to talk, eat and walk almost at birth, the child chose its own name, Oguz. A child of active mentality, Oguz asked his father who this Tanri was the people worshiped. His father pointed to the steel sword hanging from his belt and said that was their Tanri.

Oguz determined to find out. At the first opportunity he took his father's sword, mounted his horse and rode into the surrounding hills. Grasping the sword with his two hands he brought it down with all his might on a black rock. When the sword broke in pieces Oguz drew the conclusion that the steel sword was no god. Investigating for himself he became convinced that the sun with its light and heat must be Tanri. But when the sun set, that seemed hardly possible. Therefore he concluded to wait, nourishing in his heart a reverence for the god who created the wonderful world, but as yet unpersuaded who and what the nature of god was.

He hunted a wild animal that was the terror of his people, and successfully killed it. He had six sons, Moon, Star, Day, Sky, Mountain, Sea, and when he became ruler in his father's place his armies led by a grey wolf, Bozkurt, gained the supremacy over all foes and established a great empire.

After the Turks became Muhammadans this story of Oguz came under Islamic influence and emerged in another form under the name Dede Korkut still continuing the old traditions of military conquests and racial supremacy.

The Islamic Period

One of the earliest authentic books of the Islamic period is a great dictionary written by Mahmud of Kashgar, recently printed by the State Press in three volumes. Although written in Arabic it is a dictionary of Turkish words as used in the year of composition 466 A.H. (1073 A.D.).

The first great work in the Islamic period directly in Turkish is the Kudat Gubilik, a work produced among the Karahanli Turks of Transoxania, the first Turkish state accepting Islam. The meaning of the name is The Science that gives Happiness.

Written by Yusuf of Balasagun in 1069 A.D., it is in the form of a poem of over 6500 lines. Four human faculties—Justice, Executive Power, Intelligence, and Contentment—are impersonated. Justice, as Sultan, talks with his vizier Executive Power and the vizier's son and brother, Intelligence and Contentment, discussing ethical and administrative affairs.

From the twelfth century on, Turkish literature is in no small part religious with a strong mystical tendency running through it all. Ahmed Yessévi is the earliest mystic poet. Under his influence, leaders called Babas or Fathers were trained who accompanied the Turkish invasion of Asia Minor carrying with them the teachings of their masters.

Yunus Emre was the greatest to carry on this mystic tradition, and is considered today to be perhaps the greatest national poet, one who composed simply and sincerely in the dialect of the common people. In general, his verse reflects a dissatisfaction with this life and a hungering for mystic union with God. The breadth and tolerance of his sympathies are reflected in the following pantheistic lines:

"The Sinai which Moses climbed, the Mansion built in the sky,

The trumpet which Israfil sounded, these we have found everywhere.
 The Law and the Gospel, the Kuran and the Psalms,
 The meaning in these we have found everywhere.
 The words of Yunus are true, we all have said they are sound.
 Wherever you are, there is God; we have found Him everywhere."
 That he knew something of the Gospel and had caught its spirit is suggested by the following:
 "Whoever throws a stone at me, let there be a rain of roses on him.
 I would lean down and kiss the foot of him who would strike at me.
 He who curses me I would always pray for him.
 He who would put out my light, may God cause his hearth to burn."

The Ottoman Period

The development of a classic literature in the Ottoman period under artificial Persian standards is too long a story to detain us. Imitative as much of it is, and full of Arabic and Persian words and phrases, there is still much of originality and power. One of the greatest works of the Ottoman period is the *Beauty and Love* of Shaikh Galib, written shortly before 1800.

Hüsün or Beauty is depicted as a girl, symbolizing God. Ashk or Love is a young man, representing a human soul seeking God. In the beautiful allegory Beauty first loves Love, until in response Love goes forth to find a gift worthy of Beauty.

He wanders over the earth through many dangers; at one time comes perilously near offering his devotion to one masquerading as Beauty, is warned by the Word in time, and finally is led homeward by guiding angels to find that Beauty has all the time been near him, for God, the allegory shows, is to be discovered only in the heart.

About the middle of the nineteenth century a great change took place in the development of Turkish literature. A Turk named Shinasi Effendi lived for a time in France, became convinced that in the simple and direct idiom of the French was a model which the writers of his own country should follow. He wrote articles, translated works and popularized the ideal of the natural as against the artificial.

Two other writers shared with him the leadership of this literary reform, Ziya Pasha and Namik Kemal. The latter did much not only to modernize Turkish thinking on more European standards but also to teach a patriotism which became in a measure the basis of Turkish nationalism. He took the word "Vatan" meaning Fatherland and exalted it in poetry and drama until it became the vehicle of an emotional power that helped make the Turkey of today possible.

Interest in the spontaneous, often unwritten, literature of the common people is of comparatively recent origin. The classical literature was artificial and foreign, both in its vocabulary and literary forms. The literature of the people, on the other hand, was in a more pure Turkish and gave sincere expression to their emotional life.

The Turk loves both poetry and music. There are sections of Anatolia where it is said every young man to feel he is really grown up must have his horse, his gun and his stringed instrument. With that instrument, somewhat resembling a guitar, he plays the old familiar tunes he has learned by ear.

One of the most popular of the folk-stories of Turkey is that of Kör Oglu, the Son of the Blind Man. With a more or less common basis for the story differing versions are to be found in different parts of Turkey. Blinded by the Sultan because as Master of the Stud he presented to his master an unseemly colt, the father of Kör Oglu gave his son the young horse which became the boy's constant companion.

The story consists largely of the improvisations of Kör Oglu as he travels over the country, fights, falls in love and plays generally the part of a bandit-minstrel. Chodzko has given a complete translation in 344 pages of one version of this story in his misnamed *Popular Poetry of Persia*.

The Turk in addition to loving poetry and music is a lover also of wit and humor. A religious teacher of the old-fashioned type, Nasreddin Hoja, has become a mythological figure in Turkey. Jokes of all sorts are attributed to him. Whole books are published describing his witticisms, and everyone knows him as a national character. [See Barnum's *Tales of Nasreddin Hodja*.]

He climbed up into the mosque pulpit one day to preach a sermon. When he asked the people if they knew what he was going to say to them, they naturally replied in the negative. He chided them for their ignorance of so simple a subject and left them without giving his sermon.

The next week in answer to the same question they said they knew.

"If you know what I'm going to say then there is no need of my speaking," the hoja said as he descended and went home. The third week the people planned to be ready for any eventuality. Some said they knew; some said they didn't.

"Very well then," the hoja said, "those of you who know tell those who don't know."

The Turkish Theater

The Turkish national theater has consisted of three types. There has been the Meddah, or story-teller, who sits on a raised platform in a coffee house and tells stories in which various well-known character types are imitated. On Ramazan evenings especially, when the men gathered for recreation and refreshment after the long fast all day, these meddahs held forth to the boisterous delight of the listeners.

The Kara Göz shows representing Kara Göz himself as a simple, naïve Turk, crude, but possessed of much cunning and wit, and Hadjivat, the Europeanized Turk with his smattering of culture and his affected manners, are still popular with all classes of people. From behind curtains men make the puppets act and talk. Since Kara Göz may be a boatman, a street scribe, a school teacher, a cook, an ice cream vendor, a beggar, a physician or any one of many types, the number and variety of these shows are many.

The Orta Oyunu, or Game of the Middle Space, is similar except that here real characters take the place of puppets. The crowd is seated on all sides of an open space perhaps twenty by eight feet. With little scenery other than a chair standing for a house or a mosque, the characters walk up and down and imitate to the life the various characters they impersonate.

Martinovitch's book *The Turkish Theater*, published by the Theater Arts Inc. of New York, gives both descriptions and sample translations, illustrating all of these ancient forms of the national Turkish theater.

Today, of course, as in other things, plays are being given in Turkey of a type similar to the plays of the West. In Istanbul there is a fine municipal theater where both original Turkish plays and translations of Shakespeare and other European playwrights are given.

Turkish literature also is full of proverbs called Ata Sözlür, Wise Sayings of the Fathers. There is a proverb for every occasion. "Two watermelons cannot be put under one arm"; "Drop by drop it becomes a lake"; "The wound of a knife passes away, the wound of the tongue does not pass away"; "He who does not tell his trouble will not find its remedy"; "Intelligence is not in the age, it is in the head (Akil hashta deyil, bash-tadir)." All these and hundreds more express in homely but picturesque form Turkish bits of wisdom that stick in the memory.

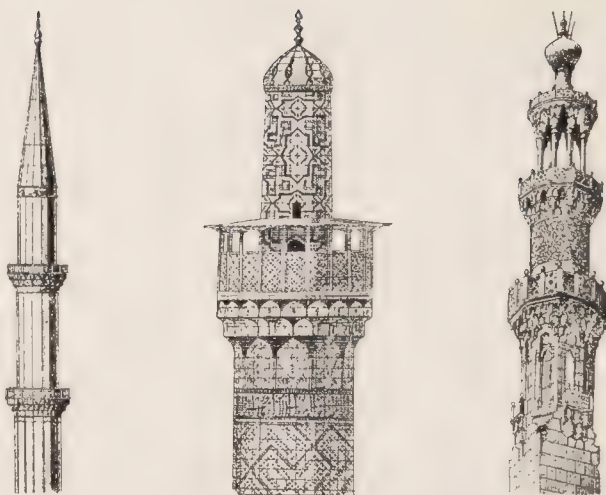
Turkish literature is far from being dry and barren. Admittedly the classical literature of the Ottoman period was imitative and artificial. But the literary history of the Turks dates back to earlier than 1000 A.D. and it has, especially in its people's literature, freshness and vitality.

PART III: THE ART OF THE TURKS

Illustrations from Jelal Esat's Turk Sanati

The purpose of this series of short sketches of Turkish life and thought is to give a truer picture than many in the West have had, of Turkish history which begins hundreds of years before the founding of the Ottoman Empire, of Turkish literature which has been rich in poetry and mysticism and which has shown special merit in the spontaneous expression of a people's literature, and of Turkish art which has treasures yet to be properly explored and appreciated by Western students. We have noted the vigor and virility of the Turkish race, and we have sought to show that it has played its great part in helping to carry from the confines of China to the centers of learning of the West such arts of civilization as the making of paper and the use of block printing. One of the most interesting and significant phases of Modern Turkey is the study which Turks themselves are making of the contributions of their race to the development of civilization.

One of the great names in this history of the relation of the Turks to civilization is that of Ulugh Bey, the ruler of Turkestan and Transoxania in the early fifteenth century. He was a theologian, a historian, an artist who ennobled Samarkand with notable buildings of great beauty, a mathematician and an astronomer. One of the famous buildings which he erected was the Observatory which in its day was considered one of the wonders of the world. Ulugh Bey not only caused the building to be erected but himself invented



No. II. Turkish, Persian, Arabic minarets
See text on next page

new instruments for the more accurate observation of the stars. Finding that Ptolemy's computations did not agree with his own observations he devised new tables showing position and course of the stars, tables which later were translated into Latin and became famous in Europe.

The art of the Turks has perhaps been shown better than in any other way by their beautiful buildings, but has found expression also in glass ware and embroideries, in rugs and pottery. It has been said that practically all of the early full length American portraits of Washington and other figures famous in American history show these men standing or sitting on Smyrna rugs. Trade relations in the eighteenth century were sufficiently close so that beautiful rugs made in Turkey were among the most valued coverings for the finest floors of our country.

Since art can be appreciated when seen as it cannot when simply described the rest of this brief article will consist simply of illustrations with short explanations.

In any study of Turkish art we are bound first of all to consider architecture, for from the time of Mahmud of Ghazni in 1000 A.D. many a Turkish dynasty has beautified its great cities with noble buildings. *Illustration*

No. I is of the Mosque of Sultan Ahmed in Istanbul, one of the two mosques of the world having six minarets. The succession of small domes and half domes, reaching up from all sides to the great central dome set in the framework of tapering minarets make this mosque one to be long remembered. The beautiful blue tiles and frescoes used to decorate the interior have given it a second name, The Blue Mosque.

Illustration No. II. Although most of the mosques of present day Turkey show Byzantine influence, there are characteristic features contributed by the Turks. These three minarets illustrate three types of national art. The minaret on the right is Arabic, the one in the center is Persian, but the left is Turkish of a type similar to that shown in *Illustration No. I*. The most famous Turkish architect was Sinan, a native of the Cesarea region. About 1500 A.D. he was gathered in the "levy of youths," educated in the Atmeydan Saray and through practical study in various military campaigns. The result of his labor is to be seen today on every side in Turkey and in the Balkans. The Encyclopedia of Islam lists the following works by this famous architect:—81 mosques, 50 small mosques or mesjids, 55 schools, 7 Kuran-reading halls, 19 tomb chapels, 3 hospitals, 7 aqueducts, 8 bridges, 17 kitchens for preparing food for the poor, 3 warehouses, 18 inns or caravanserais, 33 palaces, and 33 baths.

The Mosque of Suleyman the Magnificent, commonly called Suleymaniye, in Istanbul is one of Sinan's most beautiful buildings. The use of cloisters and cypresses greatly enhances the beauty of its exterior, while delicate stained-glass windows and widespread arches add great loveliness and dignity to the interior.

Illustration No. III. In addition to mosques and tombs, one of the most important architectural works was drinking fountains. The elaborate Fountain of Ahmed III near St. Sophia is one example.

Illustration No. IV. Shows a common type of fountain such as is to be found on many streets in Turkish cities. In the past it was the common custom of wealthy Turks when preparing their wills to provide for a bequest for the purpose of building public water fountains. Thus art was combined with practical service of human need. The arch over this fountain is typical of Turkish art.

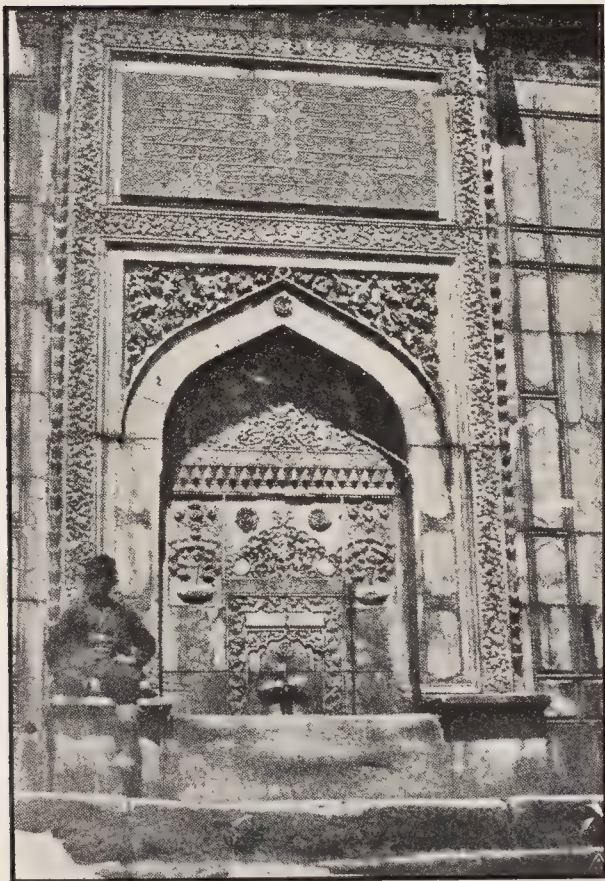
Illustration No. V is a vase of the fifteenth century made in Iznik. The originals of both V and VI are in the Istanbul Museum where one can see today some of the most interesting remains of antiquity. The stone which separated the inner section of the Temple of Herod from the section where Gentiles might walk and which warned Gentiles that they might not pass within, is on exhibit there, and is one of the few objects we have today which we may be sure Jesus' eyes saw. The stone found a few years ago in the tunnel built by Hezekiah is also there, with its story carved in Hebrew confirming the account of II Kings 20:20. One of the most treasured exhibits is the so-called Sarcophagus of Alexander. This is one of the most beautiful pieces of sculpture remaining to us from antiquity. This museum, one of the show places of the Near East, is the work of a Turkish archeologist, Hamdi Bey, and his successors. Turkish appreciation of art is nowhere shown more commonly today than in the recent act of the government of the Turkish Republic in taking the Mosque of St. Sophia and turning it into a Byzantine Museum.



No. 1. Mosque of Sultan Ahmed, Istanbul



No. V. Vase of 15th century, made in Iznik



No. IV. A common type of street fountain



No. III. Fountain of Ahmed III



Illustration No. VI. These tiles were made in Iznik, the ancient Nicaea, and illustrate the famous tulip pattern. In mosques, on fountains, on public buildings, and in private homes, tiles have been the most common yet beautiful means of ornamentation. The colors and designs of the oldest of these tiles place them among the most beautiful in the world.



Illustration No. VII is of a Turkish rug from Samarkand. This rug reminds us again that the Turkish race arose in Central Asia and that it is today a mighty race spread not only over Asia Minor, but over a large area reaching from the Mediterranean to Manchuria, and from Persia and India far up into the steppes of Siberia.

PART IV: THE REPUBLIC OF TURKEY

In the capital city of Ankara (formerly Angora) is a large statue of the President of the Republic. In one of the groups of sculptured decorations around its base there is a marble tree broken off some three or four feet from the ground. Out of the trunk there is growing, straight and erect, a new shoot with every sign of new life triumphing over the death of the old.

The little statue is a symbol of the Republic, growing strong and vigorously out of the racial stock which had formerly supported the great tree of the Ottoman Empire. Born only twelve years ago on the 29th of October, 1923, the Republic of Turkey has in these few years wrought wonders.

The aim of the leaders, dominated by the towering figure of Mustafa Kemal Ataturk, has been in the course of a single generation to modernize every phase of Turkish life in harmony both with the spirit of their own nationalism and with the progress of western civilization.

Fundamentally, the aim has been not so much to change the outer appearance of things, important psychologically as such changes have shown themselves to be, but underneath all the changes of costume and custom has been the earnest effort to effect a basic change in mentality.

The old culture of the Ottomans had been dominated by a conception of the universe and man's relation to it determined in large part by Muhammadan theology. Not only did this conception of the world picture it as the creation of Almighty God, but it went further and reasoned that if properly understood it would be seen to be a perfect world having been made by a perfect God.

To imply any defects needing the work of man to change them would be to imply fault and defect in God Himself. War and disease,



Monument de la Délivrance a Eskisehir

pestilence and famine may be bad, but God must have had some purpose in causing them to be. Man's effort to remove them from the world is tantamount to asserting the superiority of man's knowledge of how things should be to God's own wisdom.

Therefore, the really pious and religious man looked upon all as the creation of God, and left the future course of events to Him. Fate was inexorable; peace and happiness appeared to come from voluntary acceptance of all as the will of God.

In place of this mentality which more or less influenced all life, the Kemalists of Turkey have sought during these twelve years to substitute what they feel is the prevailing mentality of the West, the secret of any superiority which Western civilization has shown over other systems of culture.

That mentality is essentially scientific. It views the world as a creation still in process of becoming and the result of natural laws. Nature and society are viewed as supreme. Man's duty, then, is to understand the world in which he lives, comprehend the forces at work in it, and learn so to control those forces as to build his own world. Fate is no longer a power beyond man's control. It is merely a result which he himself can achieve.

In the pursuit of this fundamental aim to give this mentality to all the people, the leaders began by effecting certain political changes which were necessary. Instead of a monarchy, the state became a Republic with a written constitution, an elected Parliament, and a President and Cabinet responsible to Parliament. New systems of law based on progressive models in Europe were adopted for the civil, commercial and criminal codes.

Educational Changes

Educational changes followed quickly. The population under the Ottoman rule had been largely illiterate. A modern school system was, therefore, inaugurated. The most progressive schools of America and Europe were studied, and new methods were adapted to Turkish needs where possible. Teachers like John Dewey were invited to give advice and assistance in planning the wisest possible educational program.

One of the handicaps in the way of a universal educational program was the use of the Arabic alphabet. Written from right to left, all the thirty-two letters being consonants save four which were sometimes used as vowel signs, many of the letters being written and printed quite differently when at the beginning, in the middle, or at the end of a word, the alphabet was one children learned slowly and adults seldom dared even attempt to learn.

In 1928, therefore, under the active leadership of the President, a new and phonetic

alphabet based on the Latin letters of the west was adopted as the official Turkish alphabet, the old alphabet and language written with Arabic letters now being called Ottoman rather than Turkish.

Immediately night schools were opened for adults, and all men and women between sixteen and forty-five were asked to take an examination in the new Turkish letters. Since then the army has become also a school of learning. It is said that well over one million former illiterates have now learned to read.

This step in simplifying the written language having been taken, it was pointed out that the vocabulary used in the best written Turkish was largely Arabic and Persian, all classical literary standards having been deeply influenced by these two foreign languages.

Immediately a thorough investigation began of the language actually used in conversation by the common people of Anatolia, and in early Turkish books in order to discover proper Turkish equivalents for the commonly used Arabic and Persian words.

Since last November the movement to cast out the foreign words and adopt in their place real Turkish words has been tremendously accelerated. During the year in which we are now living this linguistic transformation, perhaps the greatest literary revolution any nation has ever known, is going on, all in an effort to educate the people and to make them true Turks.

Social Transformations

The educational changes have been accompanied also by thoroughgoing social changes. Pictures and statues, forbidden by the practice of orthodox Islam, have come to be accepted as a necessary adjunct of modern life.

Sports, which had been frowned upon by the religious leaders of the past, have come into their own. Gymnastic demonstrations

are now held each year with thousands of boys and girls participating. The morning paper each day reports the results of the "matches" of the day before. (It should be remarked that Turks in using words for new inventions or new ideas have not scrupled to accept whatever has become internationally used. Thus in sports, words originally English are often employed.) The social value of physical training is now widely, if not universally, recognized.

The greatest social changes have probably had to do with the life of women. Formerly veiled and secluded, hidden behind latticed windows even in the house, Turkish women are today completely emancipated. They not only participate actively in every profession; they have also recently been allowed to vote in national elections and to sit as members of Parliament. In the election held last February seventeen were elected members of Parliament.

To celebrate the holding in Istanbul of the International Congress of Women, Turkey issued a set of new stamps, the higher denominations bearing pictures of Jane Addams, Carrie Chapman Catt and Selma Lagerlöf, the lower denominations illustrating professions and trades in which Turkish women are today engaged.

Except for one who has actually lived in Turkey under the Ottoman and Kemalist regimes this social revolution in its thorough-going radicalism can hardly be appreciated.

The dress of both men and women has shown a change corresponding to the attempted change in mentality. Conservative women, especially in the interior, may still wear some veil or shawl covering the face, but practically all young women, nearly all older women in the cities, and all women employed in public schools or other government service wear such hats as the latest style-makers of Paris dictate.

Men for several years have been required

to wear only the hat, the fez, for long associated with the Muhammadan religion, being completely discarded.

If this change in dress appears like a superficial change, it is not really so. The clothes men wear affect their mentality. Educationally, the change has been important. If men dress like men in the west, it is inevitable that they will tend to think more like them.

From Religious to Secular

In matters religious perhaps the changes have been greatest of all. The widespread dervish orders with their prayer meetings in which men whirled or shouted or even cut themselves in an effort to experience Ultimate Reality, and with their discipline which requires implicit obedience to the spiritual head, have been completely abolished.

All medressehs, or theological schools, have been closed. Only one section of one department of the University remains as a study center where a young man can systematically study Islam.

The public and private schools of the land have been secularized to the extent that both worship and religious instruction have been forbidden. In their place is an effort first of all to build loyalty to the state, and second an appreciation of the wonders of nature and of the laws which control both the physical world and the life of man.

The number of mosques has been reduced. The great mosque of St. Sophia, where every year on the Night of Power in the month of Ramazan nearly ten thousand people formerly gathered for formal worship, has been closed as a mosque and reopened as a Byzantine Museum, the old Christian mosaics dating from the pre-Moslem period being now uncovered and open to the public view.

Economic Ventures

The changes that have occurred in industry and in agriculture are of note. In the past an

agricultural nation, Turkey is seeking, partly for strategic reasons, to become as economically self-sufficient as possible. Factories of all sorts have been opened.

Each year an Exposition of home-made goods is held, and each year the progress is marked. To those who knew the Turk of the old Ottoman days and the inefficiency pictured in H. G. Dwight's great story, *The Leopard of the Seas*, the mechanical and executive efficiency of the Turk of the Republic is amazing.

Near Ankara is a model farm owned by the President of the Republic. Here new methods are tried out, and demonstrations are put on to educate the farmer in better ways. Great stud farms are working on the development of the best possible breeds of cattle, sheep and horses.

The Department of Health is second not even to the Department of Education in its effective service of all the people. Active, organized campaigns are being carried on against malaria and tuberculosis. Doctors are being trained at government expense and then are sent for a period of years into the undoctored areas of the country.

The Reform of 1934

Perhaps nothing will so clearly give an impression of the rapidity with which progressive changes are being made as the following list of reforms inaugurated since October 15, 1934.

1. Every family has been required to adopt a Turkish word as a family name. Heretofore there have not ordinarily been family names. A man has been described as the son of so-and-so, and great confusion has often resulted.

2. All honorary titles, Bey, Pasha, Effendi, Agha, etc., have been abolished.

3. Old Turkish words of rich meaning have been adopted to correspond to the Mr. and Monsieur, the Mrs. and Madame of Western

nations. The word "Bay" is to be henceforth used for men of all classes and the feminine of that, "Bayan," is for all women whether married or single. These words are also to precede the name instead of following it as was the case with the old Ottoman honorifics.

4. The wearing of clerical dress by clergymen has been forbidden except in the actual ceremony of worship. An innovation for the Roman, Greek and Armenian priest, this strikes especially at the Muhammedan "hoja" who has never worn aught but his baggy trousers, his long cloak and his fez with turban around it.

5. The constitution has been amended allowing women to vote for and sit as members of Parliament.

6. The weekly day of rest has been changed by law from Friday to Sunday, a reform long advocated by the commercial interests of the country who have found it difficult to do business with Europe when the week-ends do not coincide.

7. Above all, the change in the actual vocabulary of literary Turkish is so radical as to involve the use of new, or rather old, Turkish words for about sixty per cent of the words as written two years ago.

Truly such changes, involving the customs of hundreds of years, are enough to win our deepest interest in all that Modern Turkey is seeking to accomplish, and our warm admiration for a sister Republic which is trying in a single generation to go over the ground our ancestors took centuries to cover, and to win for themselves an honorable place in the front ranks of modern nations.

PART V: THE AMERICAN BOARD IN TURKEY

By J. KINGSLEY BIRGE and RUBY P. BIRGE

In days gone by it was not infrequently the custom to try to interest churches in the people of mission lands "as pathetic cases of need or as odd varieties of humanity."

Today, the missionaries of the American Board ask support for their work in Turkey on the ground of Turkey's worth. Sympathetic themselves with the brave attempt to build a new national life, the missionaries would interpret to the churches at home in the most favorable light they can the remarkable progress this young republic is making.

Since Turkey has declared itself a secular state and has forbidden the teaching of religion in schools, and since it can be only too easily appreciated how offensive to the Turks an attempt by foreigners to change their religion would be, the missionaries would accept in all good faith the limitations placed upon them, believing that it is missionary work in accord with the teachings of Jesus, disinterestedly to serve a worthy people who are eagerly seeking for every value in Western civilization which can be proved of social value, and to the satisfaction of many of whom religion, as they have known it, has demonstrated its anti-social value.

Hence, it seems to the missionaries an unthinkable mistake to withdraw from Turkey the only demonstration that in the nature of the case can be attempted by Protestant Christianity to show that those who follow Christ can work for the good of humanity—not simply in order to win converts or build a Christian church, motives easily understood by non-Christians and which appear to them to be in a sense selfish—but unselfishly, disinterestedly, as an expression of positive Christian love.

Truth has on its side the inevitably working power of Ultimate Reality. It is not only by the word humanly taught that men shall know the truth. It is still more by the truth inwardly interpreted, not by men but by the Spirit of Truth Himself, that men shall apprehend God.

In this Spirit, therefore, the missionaries have gone forward as far as the support of friends in America would permit. To one

living in the country the question of continuing or discontinuing work is far more than a matter of institutions and impersonal forces. The missionary has followed with sympathy the development of the country; he has admired the courage and devotion of the Turkish people as a whole; has come to know individual Turks and to love them; has watched their development in character and ability; believes in them, in his power under God to help them, in their possibilities of rendering unselfish service to the people of their own nation.

Turkey's Human Need

What need is there for a helping hand since Turkey is making progress in education and health seldom if ever paralleled in a similar period of time? The answer is that she has undertaken literally a superhuman task, to carry out which will take many years and employ both her resources and those of her friends.

The official census of 1927 indicated that 8.16% of the people were literate, varying from 40% in Istanbul to 1.3% in an interior province. Since then over 650,000 soldiers and 1,100,000 other adults attending night schools have been taught to read. There are at least 30,000 villages in the country, not counting the ten thousand of only a few houses each, and these have only 5,000 elementary schools.

With most of the doctors in the larger centers, there is only one doctor for every 4,500 of the population, one dentist for every 17,000, one hospital or dispensary for every 45,000. Truly there are opportunities aplenty for us to help Turkey meet the great human need.

Our Medical Help. As a result of diminishing funds from America we have found it necessary to close two of our hospitals, the one in Adana and the other in Talas. But

we have not left these needy areas without some medical aid. In Adana where malaria and tuberculosis are dread diseases Dr. Cyril Haas is conducting a private clinic, trying to help in a situation which Turkish doctors also find very difficult. He is known over a wide area, and his unselfish devotion in ministering to the needs of the body is an example of the kind of friendship we offer Turkey.

In Talas Dr. William Nute not only conducts a clinic but is available when need arises in any one of the villages around, often accompanying Mr. Nilson on his village trips. A third clinic is that of Dr. Charles E. Clark in Merzifon.

In all three of these areas the presence of American doctors does not indicate that there is no Turkish medical aid: they are there to supplement the Turkish doctors, for these areas need many, many more doctors before all the sick can be treated and cured.

Our one hospital today is in Gaziantep, a city far in the interior of the country. Besides fine Turkish doctors there is an American physician on the staff, Dr. Albert Dewey. Nurses' training on a small scale is conducted here by Miss Theda Bell Phelps and Miss Jeanette Honiss, assisted by Turkish associates. Again, this hospital is not in place of but in coöperation with Turkish hospitals in the city; together they are striving to lift the general health level. In fact, one of the reasons for choosing this hospital as the one to be continued was the fine spirit of coöperation demonstrated by the Turkish medical men in Gaziantep.

The Mission has loaned the services of Dr. Lorrin Shepard to the American Hospital in Istanbul, which, though not under the American Board, is one more means of demonstrating to the people of Turkey that her American friends are there to serve in any way they can.

Our Educational Help. We find our next means of expression of friendship in our schools, whose aim is to send out into every part of Turkey young men and women with a vision of the highest and best of their country's ideal and a will to serve even in the remotest villages. In other words, we strive to train boys and girls to be the best Turks they can.

For example, we have a small girls' school in Merzifon that seeks to round out the lives of its pupils so that they will become fine Turkish homemakers. They learn something of modern poultry raising, weaving, by which village girls can help themselves financially, have splendid courses in Home Economics, those who cannot pay full fees living in the Practice House of this course. These practical studies are in addition to the usual courses in schools of this grade.

The student body lives as a united family though it is made up of girls from wealthy families and from humbler village homes. They work and play together with a spirit that will send them out knowing how to live harmoniously with their neighbors. They visit their less fortunate countrywomen in nearby villages, sew for them and share with them some of the abundance that is theirs.

We offer courses in Home Economics and Physical Education in our schools in Istanbul and Izmir, as we feel the particular need of Turkey for strong women as her mothers of tomorrow. The former has one of the finest Home Economics courses possible and the Practice House on the compound where groups of girls live from time to time is one of its outstanding features. In both schools the girls learn to think about those who are less fortunate, make clothing and toys for the poor of the city; it is wonderful to see their unselfish spirit.

Our boys' schools in Talas and Tarsus have a similar aim. The Talas school is a trades' school attended for the most part by village

boys, some of whom walk several miles daily to attend it. Those who cannot afford the regular fees are allowed to furnish their own food and take care of themselves. They have splendid instruction in carpentry, plumbing, iron work, and electricity; through the sport life of the school firm foundations are laid for character; they are strengthened in every phase of life, so that they can go out from Talas strong, well-trained Turks.

Character building is one of the chief interests in Tarsus also. The curriculum of this school has been that of a regular high school, supplemented with work in the trades. In all these schools we seek to give the best possible instruction in English so that our graduates can study abroad or have access through books to all that the English-speaking world has to offer. We strive to make all these institutions truly Turkish in form and spirit, for we believe that Turkey needs leaders and followers fired with a zeal for unselfish service.

Help Through Reading and Recreation. Another way in which we hope we can work with Turkey in the realization of her goal, a progressive republic, is in the field of publica-

tions. The West has an abundance of literature which not only instructs but inspires; we seek to help Turkey give her youth the best of that, to stimulate them to develop their own literature, and to develop a reading public.

We would serve through reading rooms and playgrounds. Here again the depression in America has had a devastating effect. The Reading Room in Istanbul which stood with open doors near the University, had to be closed. In our playgrounds in Adana we had been proving that young men could find constructive recreation, and boys and girls clean play even in a crowded city. The work there was a splendid piece of demonstration, the land being contributed by the municipality and the equipment made in Turkey; so that the enterprise could be duplicated in any city or town in the country; visitors came from other cities to study the methods employed.

And in the friendships of our everyday living we hope to prove that we are there to serve where we can, humbly endeavoring to meet needs however small because we do believe in the New Turkey and her promising future.



Boys repairing copper utensils in the school workshop, Talas



Girls in the homemaking courses at the Scutari Academy, Istanbul



A substantial village home in the interior of Turkey. Walls are of mud brick



Making bread in a Turkish village. Women roll out the thin loaves. The man bakes them over the hot fire



Above: A view from Caesarea mission station. Mt. Argaeus gives inspiration for a new world

At right: After the clinic two village sports put on a good show for the enjoyment of their American guests



Left below: School girls learning first aid

Right below: Three village boys ready to graduate from Talas School, having learned Turkish language and history, a new world view, and a useful trade





American Board *Personnel and Centers*

With Brief Life Sketches of Missionaries

Our Congregational-Christian work in Turkey is at present in eight cities or towns (what we call stations) and carried on by 53 missionaries, men and women. It may be summarized briefly as follows:

ADANA

Medical Work: Clinic, Dr. Cyril H. Haas and Mrs. Haas; gave more than 18,000 treatments in 1936. Patients from the villages chiefly (just the type most needing help and most apt in city ways to be exploited).

Dr. Cyril H. Haas was born in Selinsgrove, Pa.; graduated from Susquehanna College in 1899; received his medical degree from the University of Michigan in 1904; was Secretary of the Student Volunteer Movement; served as company physician in Virginia mountains; and did private practice for three years before going to Turkey. Mrs. Haas (Ruth M. Dietz) came from South Dakota. She attended Michigan University from which she graduated in 1904. Since their marriage in 1905, they have made their home in Ann Arbor, Michigan. They have two sons and two daughters.

GAZIANTEP (formerly Aintab)

Medical Work: Azariah Smith Memorial Hospital. Dr. and Mrs. Albert W. Dewey; Lillian Jeanette Honiss, R.N.; and Theda B. Phelps, R.N.

In addition to the hospital group there are Rev. and Mrs. Merrill N. Isely, who direct rural work in general, friendly, personal service.

Dr. Albert W. Dewey is from Georgetown, Colorado, and a graduate of Denver University in 1913; M.A., 1915. He received his medical degree in 1917; served in the Medical Reserve Corps as captain and in London and France. Mrs. Dewey is from Emporia, Kansas, and was Elsie Greene before her marriage in 1919. She attended Colorado College from which she graduated in 1911 and the Y.W.C.A. Training School. She has had experience in teaching and was a Y.W.C.A. Secretary in Japan before her marriage. They have two sons and three daughters.

Miss Lillian Jeanette Honiss comes from East Berlin, Connecticut. She attended Oberlin College three years, the Kennedy School of Missions, and the New Haven Hospital Training School, receiving her R.N. in 1925.

Miss Theda B. Phelps, of Greenville, Michigan, attended the Illinois Training School for Nurses from which she graduated in 1902. She has had extensive experience in nursing, having also been in charge of a hospital.

Rev. Merrill N. Isely was a Fairview, Kansas, boy and graduated from Fairmount College in 1916. He received his B.D. from Yale in 1920; had experience in the Officers' Training Camp at Taylor, Kentucky; took graduate course in agriculture. Mrs. Isely comes from Kansas also and was Mildred Myers before her marriage in 1920. She also is a graduate of Fairmount College and attended the Washington University Training School for Nurses. They have one son and two daughters.

ISTANBUL

This is the **headquarters** of our American Board Mission and the publications, Treasury, and general service heads up in what is known as Bible House with its personnel.

American Academy for Girls, Scutari: About 160 pupils. Miss Jessie Martin, principal. Katherine Fletcher, Alice Lindsley, Stella Loughridge, and Ethel Putney, teachers. Gladys Perry, associate, on short term appointment.

American Hospital: Dr. and Mrs. Lorrin Shepard; Dora Shank, superintendent of nurses.

Rev. J. Kingsley Birge was a Bristol, Connecticut, boy and a graduate of Yale. He has had experience in business and social settlement work and Theological Seminary training with a Ph.D. as well. In 1914 he and his wife Anna Harlow Birge went to Smyrna where they served most effectively in International College till her death in 1923. He is at present in what is called publication work, helping to provide wholesome literature for young Turkey. Ruby Phillips Birge is a graduate of Wellesley College in 1922. She served in India for a short time before her marriage in 1927. They have three sons and two daughters.

Mr. Luther R. Fowle is the son and grandson of American Board missionaries. He is a graduate of Williams College, studied at Union Seminary; then had experience in business and social settlement work. At present he is the mission treasurer and business agent. Mrs. Fowle was a Massachusetts girl

(Helen Curtis) and a graduate of Wellesley College in 1908, with experience as a teacher before her marriage in 1912. They have four sons and one daughter.

Mr. Herman Harold Kreider is a Wadsworth, Ohio, man who studied at Goshen College and Wooster College. He has had experience in business, real estate, contracting, and at present is the assistant treasurer and business agent at Istanbul. Mrs. Kreider was also from Ohio and the same colleges. She was Hettie Shoup before her marriage in 1926. They have two sons and two daughters.

Mrs. Elvesta Louise Leslie comes from Northport, Michigan, and is a graduate of Olivet College, 1908. She taught mathematics five years before her marriage in 1913 to Francis H. Leslie, who died in Turkey in 1915. She is the mission treasurer's assistant at Istanbul. Her daughter, Elizabeth, Olivet 1936, is now on the staff of the Y.W.C.A. Service Center in Istanbul.

Rev. James Kerr Lyman is from Maroa, Illinois, and a graduate of Whitman College, 1907, and Oberlin, 1912; Student Secretary of the Y.M.C.A. for two years. He is at present engaged in general work. Mrs. Lyman was Bessie M. Hardy, a Massachusetts girl, who served as a missionary for nine years in Turkey before her marriage in 1922. She graduated from the Leland Gray School and had special training in music.

Rev. Frederick William MacCallum is from Warwick, Ontario, Canada. He studied at Oberlin College; McGill; and Congregational College, Canada. He has done additional work at Yale. Dr. and Mrs. MacCallum have recently returned to Canada after 47 years of service in Turkey, where Dr. MacCallum has just completed the translation of the Bible into modern Turkish, almost a life work, the actual preparation of which has taken seven years. Mrs. MacCallum was Henrietta Reid before her marriage in 1890. She comes from Brock, Ontario, Canada, and attended the Collingwood Collegiate Institute. They have two sons and three daughters.

Miss Jessie E. Martin is the daughter of missionaries of the American Board and was born in Tarsus, Turkey. She graduated from Oberlin College in 1915. She has taught in our schools in Turkey for seventeen years.

Miss Katherine Ogden Fletcher, born in Hartford, Connecticut; graduated from Smith College in 1900. After taking her Normal Training and after some experience in teaching, she received her M.A. from Columbia in 1912. In 1919 she went out under the Near East Relief and remained in Turkey until 1923. In 1924 she became an associate missionary teaching in Turkey and was given full appointment in 1929.

Miss Stella N. Loughridge was an Albia, Iowa, girl and a graduate of Missouri State University, 1895, with experience as a teacher. She first went to Turkey in 1901 and has given 56 years to that land.

Miss Alice Palmer Lindsley comes from Caldwell, New Jersey, and from California. She attended the Southern Branch of the University of California and has a Master of Arts degree from the Pacific School of Religion. She is an experienced teacher and has been in Turkey since 1928.

Miss Ethel Putney comes from Wellesley Hills, Massachusetts, and graduated from Wellesley College in 1902. She studied also at Berlin University and received her Master of Arts degree from Columbia in 1914. For nearly twenty years she was the beloved teacher and later principal of Gedik Pasha School in Constantinople, now Istanbul. With the closing of that school, she became a teacher in the American Academy for Girls in Scutari.

Dr. Lorrin A. Shepard comes from a long line of American Board missionaries. His parents were missionaries in Turkey and his maternal grandparents were missionaries in the Hawaiian Islands. Dr. Shepard's father was also a physician, the beloved "Shepard of Aintab." He did his undergraduate work at Yale, graduating in 1914 and received his medical degree from Columbia in 1918. He is also a Fellow of the American College of Surgeons. At present he is in charge of the American Hospital at Istanbul. Mrs. Shepard (Virginia Moffat) of Orange, New Jersey, graduated from Wellesley College in 1914, specializing in music, and after that took nurse's training. They have three sons and two daughters.

Miss Dora Shank comes from Downesville, Maryland, and is a Registered Nurse from the Philadelphia Hospital. She has had experience in the nursing field and is at present superintendent of nurses at the American Hospital at Istanbul.

IZMIR

American Collegiate Institute: Edith Parsons, principal. Ninety girls. American teachers: Olive Greene, Margaret Hinman, Harriet Yarrow, Sarah E. Woodward.

Miss Edith F. Parsons comes from New York City. She received her B.A. from Leland Stanford University, 1903, and went to Turkey in 1911. She is at present principal at the American Collegiate Institute.

Miss Olive Greene is from Brunswick, New York. She is a graduate of Wellesley College, 1906, with an

M.A. from Radcliffe in 1927. She had two years' study in Europe and taught at her Alma Mater two years. She went to Turkey first for a short term in 1912, later receiving full appointment. She has served in all, some twenty-two years in Turkey with intervals in America.

Miss Margaret Hinman comes from Forest Grove, Oregon; received her B.A. from the Pacific University in 1891. She has had some business experience besides teaching. At present she is a teacher in the American Collegiate Institute having been in Turkey since 1919.

Miss Sarah E. Woodward comes from Kidderminster, England. She graduated from college in Berlin in 1900 and has had 21 years' experience in teaching in England. She joined the Turkey mission in 1927.

Miss Harriet Yarrow comes from Oakland, California. She attended Northfield Seminary for three years and graduated from Wellesley College in 1924. She is at present a teacher in the American Collegiate Institute, having gone to Turkey in 1927.

MARDIN

Miss Diantha Dewey lives and works as an ambassador of friendship in this city where her parents served as missionaries many years. She was born in Abeih, Syria, graduated from Oberlin College in 1903, taught several years in America and went to Turkey in 1905 where she taught some fourteen years. Then she spent nine years in America, returning to her present work in Turkey in 1928.

MERZIFON

Medical Work: Clinic, Dr. and Mrs. Charles E. Clark. Served nearly four thousand patients last year.

Girls' School: E. Jeannette Odell, principal. Teachers: Gladys Lucas, Mary I. Ward. Eleanor De Remer, associate, on short term appointment.

In General: Supervision and friendly contact with the people: Rev. and Mrs. Everett C. Blake.

Dr. Charles E. Clark comes from Brattleboro, Vermont, and is a graduate of Dartmouth College, 1898. He received his Medical Degree at the University of Michigan. Mrs. Clark was Ina Clawson of Eaton Rapids, Michigan. She graduated from the University of her home state in 1901; was married in 1903, and she and Dr. Clark went to Turkey that year as missionaries. Except for an interlude in Palestine under the Near East Relief during the war, Dr. Clark has given forty-four years of service to Turkey. They have three sons and two daughters.

Miss E. Jeannette Odell is from Odell, Indiana. She received her B.A. from De Pauw University in 1916 and her M.A. in 1926. She has had experience in teaching and business. She went to Turkey in 1927.

Miss Gladys M. Lucas comes from Walthamstow, London, England, and studied at the University College, Southampton, and the University of London. After teaching in England, she went to Turkey in 1926 and has spent eight years in Turkey in all.

Miss Mary Isabella Ward was born in Brookline, Massachusetts, and graduated from Mt. Holyoke College in 1897. She is the granddaughter of missionaries to Turkey and the daughter of a former Treasurer of the American Board. She herself has spent thirty-seven years in the service of the people of Turkey.

Rev. Everett C. Blake was born in Faribault, Minnesota. He attended the University of Minnesota for a time, but graduated from the University of California in 1924. He spent one year in business in California which state he has since called his home. He received his M.A. there also and his theological degree from the Pacific School of Religion. Mr. Blake was ordained in 1927 and appointed as a missionary in 1928. Mrs. Blake (Lynda Goodsell) was born in Berlin, Germany, while her parents were doing special study in that country. She is the daughter of American Board missionaries, her father being now the Executive Vice-President of the American Board. She attended Constantinople College for Women and later Wellesley College from which she graduated in 1926. She received her M.A. in 1928 at the University of California and took special training at the Pacific School of Religion. She was married in 1927. They have two sons.

TALAS

American School for Boys: Rev. and Mrs. Paul E. Nilson (Mr. Nilson is Principal of the School). Mrs. Emily Block is the matron.

Medical Work: Clinic, Dr. and Mrs. William L. Nute. They provide the only immediate medical aid for the town of Talas and the nearest point of help for any of the surrounding villages.

General Work: Miss Adelaide Dwight.

Rev. Paul E. Nilson comes from Rockford, Illinois; graduated from Beloit College, 1911. He taught four years in Turkey and returned for further study in America. Graduated from Hartford Seminary, 1918, he received his M.A. from the University of Chicago

in 1926. At present he is principal of the Boys' School. Mrs. Nilson comes from Wheaton, Illinois, and graduated from Wheaton College in 1912. She was Harriet J. Fischer before her marriage in 1918. They have one son and three daughters.

Mrs. Emily Ray Block is the widow of Dr. Eugene Block. She was born and educated in London, England. She attended Gordon Bible College in Boston for one year on coming to America. She served in the Near East Relief in 1919 and then volunteered for permanent service as a missionary to Turkey. She has been seventeen years there as matron in the Boys' School under the American Board.

Dr. William L. Nute comes from Kansas City, Missouri. He graduated from Yale in 1914 and received his Medical Degree from Columbia University in 1921. He is at present engaged in medical work in Talas. Mrs. Nute (Mary Christie) was born in Marash, Turkey, where her parents were missionaries. She attended Bryn Mawr College for two years and Hartford Seminary. In 1908 she married Mr. D. Miner Rogers who was killed in 1909 in Turkey, leaving her with an infant son. In 1915 she married Dr. Nute. They have two sons and one daughter.

Miss Adelaide Susan Dwight is the daughter and granddaughter of American Board missionaries. She is a graduate of Constantinople College and Smith

College, 1900. At present she is engaged in general and educational work at Talas.

TARSUS

American College: Rev. and Mrs. William Sage Woolworth, Jr. (Mr. Woolworth is principal), Miss Grace Towner. Richard E. Maynard, J. Harvey Renfrew, and John Scott, associates on short term appointment. Entering class largest in five years, due to the success of every graduate who entered the Baccalaureate examinations. No Board grant, except the salaries of the Americans. The school is classified in Turkey as a Lycee, corresponding to an American High School.

Rev. William Sage Woolworth, Jr. comes from New York City where he graduated from New York University in 1916. He received his B.D. from Union in 1918 and his M.S.T. in 1927. Mrs. Woolworth (Pauline Rehder) comes from Moorhead, Minnesota; attended Normal School from which she graduated in 1915. They have one son and one daughter.

Miss C. Grace Towner comes from Delphos, Kansas. She graduated from Washburn College in 1909. She attended the Congregational Training School, Chicago, and has had experience in teaching. At present she is a teacher in the American College in Tarsus. She has served the youth of Turkey since 1912.



School children of the new Turkey learn citizenship at a political rally



In the children's ward, Gaziantep



A Turkish doctor operating in our hospital at Gaziantep

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